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GODLINESS, CLEANLINESS, HUMOR

GODLINESS, CLEANLINESS AND A sense of humor, said the speaker. And Godliness was spelled with a capital although it did not begin the sentence.

He was a gentleman that enjoyed an international reputation, and he was speaking of what he regarded as the essentials of a purposeful civic education. He declared, before an assembly little inclined to think along such lines, that to him the essentials of a good civic education are not reading, writing, and arithmetic or any other preparation calculated merely to bring returns in a lucrative job, but Godliness, cleanliness, and a sense of humor (see FORUM May P. 160).

These elements of a good civic education, he maintained, must begin and be supported in the home, and frankly, said he, they are a matter of religious and moral principles.

Godliness. He was not the kind of man that would have meant with that term self-righteousness, the holier-than-thou attitude, the saint-on - Sunday - skinflint - on-weekday brand of holiness, the lip-service sort of godliness. The people, too, to whom he spoke, were men of substance, material and intellectual,

and, it must be assumed, moral. He could have meant nothing but religion in the sense of the sum total of the responsibilities a man has by reason of the very existence of God and man's relation to God.

Cleanliness. There was no need of telling his audience to wash behind their ears. Nor to keep their premises clean. He might have meant to infer that more could be done to keep their city with its streets and alleys decent enough for Christian people to live in. But on the occasion it is more likely that he referred to clean moral living, bodies and minds and consciences free of the defilement of vice, which after all means no more than disciplining habits and propensities under God's ten commandments.

A sense of humor. Would we all took ourselves less seriously, and less tragically accounted each little unpleasantness which turns up in the course of the day! Would we found our way and place more pat to our importance and merit as God sees it and sees us, not to say as others see us! There would be less worrying ourselves into stomach ulcers and heart trouble, and there would certainly be less infliction of our trouble on others, with less in-

jection of our ego into the otherwise peaceful tenor of other people's lives.

And that covers a good cross section of human life, including such big things as dictatorship, war, and oppression of others, while it allows a little more room for gentle humility, holy charity, and general mutual cooperation and fellow feeling.

Certain it is that if the paying job and position gets to be a people's prime consideration in life, there is no excess against human peace and happiness against which that people can rest secure. There no virtue any longer remains in honor. There no value appeals other than cash and quick returns.

It would be a regrettable thing indeed if ever civilization broke down so completely among us — such things have happened in the course of history! — that an education were the exception instead of the rule. But a people is well on the way toward that condition when the goal of education is perverted to be, not the best equipment for right living, but the most direct and remunerative means toward a livelihood.

For among such a people an education itself proves to be no longer a thing worthwhile, and everything involved in imparting and acquiring it cedes precedence and place to money returns. Among such a people people are accounted great and enviable and worthy of emulation in the measure that they are financially successful. Among such a people men and women find their way into prominence and influence, not in proportion to their fitness and civic virtue but to the extent that they can successfully wheedle and wangle their way into the situations that pay the best.

Among such a people an uneducated ignoramus with a glib tongue and a more or less complete disregard for virtue and general propriety can command public attention, become a public hero and the shaper of the people's thought. "Getting away with it" is the only thing that counts with him, as it is the only thing that counts with the people and the age which has sired him and his kind.

Here one could pause and offhand cite a dozen instances in which just this state of affairs is verified in the world and in the country in which we live. Does that mean that with all our education, true or supposed, we are headed for national collapse? Does it mean that the glory that is ours at the moment as the mightiest nation to survive the recent world war, is only the flashing glow that precedes the sunset?

It does mean, whatever else it may mean, that as a people we need to refurbish our sense of values. Under the glitter of success and beyond the noise of cash registers we have to look for something of greater permanence and truer interior value before God and before the eventual bar of human judgment. We cannot let our day and age go down in history as the irresponsible, the crazy age — not even if we wish only to escape dire retribution in the shape of a complete, all destructive social calamity.

Money must stop meaning everything. In its place we must re-enthrone Godliness, cleanliness, and the consciousness of our true value in the eyes of God and our fellow men.

Good St. Francis, help us to that consummation!



DOCTOR OF THE CHURCH

**ST. ANTHONY
IN NEW HONOR**

**REALIZING
A FOND WISH**

Following is a translation of the apostolic letter of Pope Pius XII declaring St. Anthony of Padua a Doctor of the Church.

REJOICE, HAPPY PORTUGAL! HAP-py Padua, be glad! For glorious is the man you have born to Heaven and earth—a man not unlike a shining star. For he gleams not only in the sanctity of his life and the celebrity of his miracles, but also in the outpouring of a heavenly doctrine that has lit up the world and still floods it with its brilliant light.

Born of Christian parents distinguished for their noble rank, at Lisbon, the capital of Portugal, he was richly endowed by almighty God with the seeds of innocence and wisdom, as might be seen from many unmistakable signs from virtually the first dawning of his life.

Vested in the humble habit of St. Augustin among the Canons Regular when still a tender youth, he gave eleven years of his life to training his character in religious virtue and enriching his mind with the treasures of heavenly learning. Then, when he was happily ordained to the priesthood under the Divine favor, and reaching out for a more perfect form of life, the first five Friars Minor to be martyred, tinted the ruddy daybreak of the Franciscan order with their blood while on their sacred errand to Morocco.

Joyfully stirred over this glorious victory of Christian faith, Anthony went aflame with a consuming desire for martyrdom, and in his elation sailed for Africa. Shortly after, however, he was seized with a serious illness, and took ship again to return home. But a raging tempest arose on the sea, and with the violence of the winds tossing him about, he was under God's prov-

idence thrown ashore at the tip of Italy.

Unknown to anybody there and knowing nobody himself, he concluded to go to Assisi, where recently quite a number of the members and superiors of the order had convened. Arriving on the scene, he was very happy to recognize his father Francis, whose dear countenance flooded him with such great emotion that it inflamed his mind with the most intense fire of seraphic ardor.

When Anthony's reputation for heavenly learning began to spread far and wide, the seraphic founder, learning of it, charged Anthony with the duty of teaching the friars, availing himself in the letter of those charming words: "To Anthony, my bishop, Friar Francis sends his greetings. It is my pleasure that you lecture on sacred theology to the friars, but only, as is contained in the rule, so long as you do not extinguish the spirit of holy prayer and devotion over such study."

Anthony acquitted himself of this charge of teaching to the letter, being the first of all the lecturers in the Franciscan order. He taught in the city of Bologna, a leading center of learning; later on at Toulouse, and finally at Montpellier, both cities noted for learning.

Anthony achieved exceptional success in teaching the friars, and the love of prayer suffered no abatement, as the seraphic founder had given orders. Indeed, our Paduan took care to mould the minds of his pupils not only with his oral instruction but also with the example of a very holy life, safeguarding ex-

pecially the lily-white flower of purity.

How pleasing this was to the immaculate Lamb, God did not fail to make known on several occasions. For repeatedly when Anthony remained alone in prayer in his quiet cell, eyes and mind fixed in rapture on heaven, suddenly the infant Jesus, radiating a brilliant light, put his tender arms about the young Franciscan's neck and, smiling sweetly, lavished childlike caresses on the saint, who in his rapture was transported from man's estate to that of angels, as with the angels and with the Lamb he "fed among the lilies" (Cant. 2, 16).

Both his contemporaries, however, and more modern authorities are of one accord as to the great light Anthony shed with his doctrine, which was indeed a veritable preaching of the Divine word. They all bestow the most ample praise on his wisdom and extol his eloquence to the skies. Whoever studies the Sermons of the Paduan closely, finds him greatly conversant with the sacred writings, an outstanding theologian in dogmatic research, and an exceptional teacher and master in dealing with ascetical and mystical subjects.

All this is like a treasury of Divine oratory to supply no little assistance especially to the preachers of the Gospel. It constitutes a kind of well capitalized bank from which particularly our sacred orators can draw a plenty of very forceful material to defend the truth, to combat error, to refute heretical ideas, and to reclaim the hearts of those who are lost to the right path. But it is because Anthony so very often employs thoughts and examples taken from the Gospel, that he would seem to deserve with full right the title of Doctor of the Gospel. For doctors, theologians and preachers of the Divine word not a

few have always drawn and do today draw heavily on him as a doctor of Holy Church.

In advancing this opinion the Roman Pontiffs themselves have taken the lead and given the example.

Thus, in the apostolic letter *Immensa* of March 12, 1472, Sixtus IV put the words on record: "Like an orb rising from the deep, the blessed Anthony of Padua shone like a brilliant constellation, enlightening, enhancing, and establishing the orthodoxy of our faith and the Catholic Church with the distinction of the most ample merit and virtue, with deep insight and learning in things Divine, and with his very fervid preaching."

Similarly, in an apostolic letter dated and sealed January 14, 1586, Sixtus V wrote: "The blessed Anthony of Lisbon was a man of exceptional sanctity . . . , endowed too with Divine wisdom."

Our immediate predecessor, too, Pope Pius XI of happy memory (in the apostolic letter *Antoniana Sollemnia*, addressed March 1, 1931, on the occasion of the seventh centenary of the death of St. Anthony, to His Excellency P. D. Elias dalla Costa, then bishop of Padua and now the Cardinal Archbishop of Florence) extolled the Divine wisdom with which that great Franciscan apostle was so abundantly gifted and with which he strove to give new force to the holy and unabated authority of the Gospel. It will be well to repeat here certain very pertinent words from the letter of our predecessor:

"The Wonderworker of Padua enlightened his stormy age, infected as it was with depravity, with the light of Christian wisdom, saturating it, as it were, with the sweetness of his virtue. His apostolic power and art shone at its best in Italy; on it he bestowed his most intensive

labors. But he displayed it too in several provinces of France. For Anthony embraced in his eager activity his Portuguese compatriots and no less the Africans, the Italians, the French, and indeed any people whom he found in need of Catholic truth, without distinction of race and nationality. As to the heretics, however, notably the Albigenses, the Cathari and the Patarines, who at the time raged quite everywhere in their attempt to extinguish the light of their native faith in the hearts of the faithful — he fought them with such vigor and success that he was justly styled the Hammer of Heretics."

Nor ought we pass over but rather we should attach the greatest value and importance to the high praise which Pope Gregory IX paid to the Paduan. He had heard Anthony preach and had the opportunity of his admirable acquaintance, and he used to call him the Ark of the Testament and the Depository of Holy Writ.

It seems likewise very much worth noting that on the very day of May 30, 1232, on which the Wonderworker of Padua was canonized, scarcely eleven months after his blessed passing, when the solemn pontifical ritual of Anthony's canonization was completed, Pope Gregory is said to have intoned with a loud voice the antiphon proper to the holy doctors of the Church: "O best of teachers, light of Holy Church, blessed Anthony, lover of the law of God, entreat the Son of God on our behalf."

As a consequence, from the very first the veneration proper to holy doctors of the Church began to be given to the blessed Anthony in the sacred Liturgy, and for his honor the Mass of Doctors was entered in the Missal "after the fashion of the

Roman Curia". Moreover, even after the revision made in the calendar by Pope Pius in 1570, that Mass never ceased to be employed down to our times in all the Franciscan families, as well as by the clergy of both states in the diocese of Padua and in the countries of Portugal and Brazil.

It came about, furthermore, as a result of what we have explained above, that scarcely had the honors of the saints been decreed to St. Anthony, when images to promote devotion to this great apostle of the faithful began to be painted or moulded representing him with an open book in one hand or nearby in token of his wisdom and learning, while in his other hand he bore a flame to indicate the ardor of his faith.

It is no wonder, then, that a great many have expressed the wish to see the devotion paid for ages to the Paduan Wonderworker as a doctor of the Church confirmed and extended to the universal Church. Not only did the wish come from the Seraphic order, which in its general chapters repeatedly formulated the wish, but distinguished men from every class have not hesitated to disclose it as their most ardent desire.

The wish was very greatly intensified by the seventh centenary of the blessed passing and canonization of Anthony, so that the Franciscan order approached our late predecessor Pope Pius XI and recently too our own person, with the urgent request to number Anthony in due form among the holy Doctors of the Church.

Since, furthermore, ever so many cardinals of the Holy Roman Church as well as archbishops and bishops and no less superiors of religious orders and congregations together with other very learned men from among both the clergy and the laity

and in fine from universities and other institutions and societies, have with their additional requests heightened the demand, we regarded it as opportune to submit a matter of such importance to the Sacred Congregation of Rites for its opinion.

The Sacred Congregation in turn gave the customary painstaking heed to our charge and appointed competent persons to examine the case minutely. Their several votes having been thus sought and obtained and committed to print, there remained only the point of asking the heads of said Congregation whether, considering the three requisites which since the day of our predecessor Pope Benedict XIV are usually specified for a Doctor of the universal Church, to wit, exceptional holiness of life, eminent spiritual doctrine, and the declaration of the

Supreme Pontiff, one might safely proceed to declare St. Anthony of Padua a Doctor of the Universal Church.

Now, at an ordinary session held June 12, 1945, in the Vatican, the cardinals at the head of the Sacred Congregation of Rites . . . gave their consent.

That being the case, we willingly and gladly accede to the request of the Franciscans and all other petitioners in the matter, and by these presents, upon full knowledge and mature deliberation, with the fulness of our apostolic power we do constitute and declare St. Anthony of Padua, confessor, a Doctor of the Universal Church

Given at Rome, at St. Peter's, under the Fisherman's ring, January 16, the feast of the Franciscan protomartyrs, in the year 1946, the seventh year of our pontificate. *

IMMACULATE QUEEN

**ST. ANTHONY
AND THE IMMACULATE CONCEPTION**

**BY FR. CUTHBERT GUMBINGER
O.F.M. CAP. (10)**

Sixth of a series of articles on St. Anthony of Padua, recently declared a Doctor of the Church. Unless otherwise noted, references are to Fr. (now Bishop) Vittorino Facchinetti O.F.M., Antonio da Padova, Milano, S. Lega Eucaristica, 1926, pp. 579-414 Incisioni.

KNOWING WITH WHAT FERVOR ANTHONY spoke in defense and praise of Mary's perpetual virginity, her Divine maternity, and her office as Co-Redeemer, we can understand his high reverence for her immaculate conception and her assumption into Heaven.

Thoroughly Catholic as well as genuinely Franciscan, Anthony saw no difficulty in believing in Mary's immaculate conception and her bodily assumption.

Greatest Among Creatures

MARY IS THE NEW EVE, SO THE ancient fathers of East and West taught young Anthony. They called her the dawn of salvation, the

morning star, who heralded the coming of the Sun of Justice. They sang her praises for completely defeating Satan and all sin. With St. Ephrem Anthony saw in Mary the joy of all creation, the hope of every child of Adam, the perfect triumph of Christ's redemption. Could all this be true of her if even for an instant she had been subject to evil through original sin?

No. Mary is the masterpiece of God and of Christ. She is the person who is most completely redeemed, for she was never subject even to original sin.

In speaking and writing about our Lady, Anthony becomes lyrical.

He uses all his love and knowledge, and extols her as the fairest of all created beings. She is the moon reflecting the glory of the Sun, who is Christ. She is the predestined one whom God prepared from all eternity to be his chosen temple of glory, without defect of any sort.

No doubt Anthony would have agreed with that axiom of later theologians: "De Maria nunquam satis — we can never say enough regarding Mary," for she is above all praise.

Antonian in sentiment and thoroughly Franciscan is also the opinion of an ever increasing number of theologians that the Incarnation took place more on Mary's behalf than for all other creatures together. This may strike some persons as exaggerated, but not if they try to view things in their proper focus. God delights in heaping honors and graces upon our Lady, and his good pleasure is not to be scrutinized by us. She is indeed the masterpiece of God as the queen of all creatures, who rules with Christ the King, predestined from all eternity to this glory with him.

Mary Immaculate

THE CELEBRATED DOMINICAN THEOLOGIAN Melchior Cano asserted some three centuries ago that St. Anthony must be placed among those who denied the Immaculate Conception. Cano falsely interprets a passage in one of Anthony's sermons on her nativity. The text must be understood in the light of Anthony's other clearer texts on the subject. The Latin verb Anthony uses in the disputed passage is *sanc-tificare*, but from the whole tenor and from other passages he intends it to mean *praevenire* — namely, Mary was preserved immune from original sin.

In a sermon for the Third Sunday of Lent Anthony comments on the sacred text, "Blessed is the

womb that bore thee", in these words:

"Blessed, therefore, is the bosom of the glorious Virgin Mary, of whom St. Augustin in his book on Nature and Grace says, 'Except the holy Virgin, concerning whom I mean to raise absolutely no question about sin, out of respect for the Lord . . .', therefore, except for this virgin, if one would group together all the saints, both men and women, and ask them if they had sinned, what else could they answer but what John says, that, if we say we have no sin, we deceive ourselves and sin against the truth? This glorious Virgin on the contrary was preserved and filled with a singular grace" (p. 151).

For Anthony, therefore, Mary is exalted above all mankind, owing to a particular prerogative and special grace. If she had been merely pre-sanctified in the womb, she would not be above Jeremias and John the Baptist in this regard.

Bishop Facchinetti points out also that the Augustinian text quoted by the saintly preacher is the very one adduced by the Council of Trent as basic for formulating the dogmas regarding the universality of original sin (*ibid.*).

In that same sermon Anthony declares that "Mary conquered sin in every aspect." In the sermon for Quinquagesima Sunday he calls her the immaculate Virgin (*ibid.*). To comprehend the full force of this title, we must see the words in their context. We shall then understand that Anthony really means that Mary is immaculate as we believe it today.

Color-Proof

FOLLOWING THE EXAMPLE OF other doctors, Anthony places Mary in contrast to Eve. Satan, he says, lost his power in the same way in which he obtained it. He deceived man and woman by means of the

serpent and the forbidden tree. So Satan lost his power through the man Jesus Christ, through the tree of the Cross and the serpent, that is, through the death of Christ symbolized by the serpent which Moses raised up in the desert. Mary is the second Eve. Mary helped destroy Satan's power and must therefore have been conceived immaculate, for she is the mother of the living in God's grace (p. 152).

How happy we can be to recall that Anthony thus defends the Immaculate Conception three generations before his great fellow religious Duns Scotus. All the Franciscan masters can look upon Anthony without regret. Every favorite tenet of the Franciscan school can be found at least in essence in the sermons of Padua's wonder-worker. He well deserves to stand with Francis and Ephrem, Augustin and Scotus, and all the other heroes of Mary Immaculate. The Franciscan family looks up to Anthony with grateful pride and love, for he presents Mary in a shining light undimmed by even the faintest mist.

As early as the fourteenth century an unknown artist sensed the fact that Anthony was the great defender of Mary's privileges. In the museum of Lucca there is a picture of that century in which Christ is honoring Mary in Heaven by touching her brow with his sceptre. Below, five persons stand in admiration of our Lady. They are the kings David and Solomon, the doctors Augustin and Anselm, with Anthony in the center of the group. In his hand Anthony holds a scroll with his famous dictum: "Videtur probabile, quod est excellentius, attribuere Mariae — probability favors attributing to Mary whatever is the more excellent."

The Assumption

FOR ANTHONY MARY IS NOT ONLY immaculate, but she is a queen who in body and soul rules from Heaven. There is nothing lacking to Anthony's Mariology. It rests on solid foundations of Scripture and Tradition. Like a magnificent temple, its noble proportions rise up adorned by faith and reason and illuminated with the flames of Divine love. The soaring towers of this temple are Mary's assumption into Heaven and her office as mediator of all graces.

As Anthony had the courage to defend the Immaculate Conception, which was defined as a dogma only in the past century, so he came forth as the protagonist of Mary's assumption, which is not yet defined at this day. We hold that Mary is assumed into Heaven body and soul, as a logical consequence of all her other privileges and offices.

In Anthony's time Mary's assumption was commonly held and had been believed already for centuries. It was proclaimed in both the Eastern and the Western liturgies. But Anthony's doctrine is so clear and pointed that he can be considered the Duns Scotus of the Assumption.

The Paduan doctor holds that whatever does not contradict Scripture and the Fathers, can be held in regard to Mary as the highest of creatures. He thinks of the virginal body of God's mother as the first living tabernacle of Christ and the most pure body of the Co-Redeemer of the human race, and he concludes that it could not be left to the corruption of the tomb, that God therefore assumed it into Heaven, where Mary rejoiced the Blessed Trinity soul and body.

Anthony here, too, agrees with St. Francis and all the Franciscan order. Francis even observed a

special fast to prepare for the feast of the Assumption.

In Anthony's sermons for this feast we find that he taught the doctrine formally and clearly. Commenting on the text of Isaiahs, "I will glorify the place of my feet", Anthony writes:

"The place where the Lord set his feet, was the Blessed Virgin, from whom he took human flesh. This place he glorified on this day by raising Mary above the angelic choirs. It is clear that the Blessed Virgin was assumed into Heaven also in body, because she was the place where the Lord set his feet. This was foretold when the Psalmist said: Arise, O Lord, into thy resting place, thou and the ark which thou hast sanctified (Ps. 131, 8). As the Lord went up when he took his place at the right hand of the Father, so the ark where he had rested, also went up when on the day of the assumption the Virgin Mary was placed on a throne of honor above all the angelic hierarchies" (p. 154).

Mary and Anthony in Art

SO WELL AND SO OFTEN HAS ST. Anthony defended the privileges and power of Mary that through the centuries many artists have pictured Mary with him. Thus is the fact that he proclaimed the glories of our Lady popularly confirmed.

Just as we find Anthony in pictures with the Divine Child, the Crucifixion and the Taking Down from the Cross, so do we see him often in scenes depicting the various mysteries of Mary's life and especially her assumption into Heaven. Bishop Facchinetti devotes several pages just to mentioning the artists and places where pictures of Mary and Anthony can be seen. Among these artists are such famous men

as Giotto, Lippi, Della Robbia, Perugino, Correggio, Pinturicchio, and Rafael.

Going through Anthony's sermons and comments, we find many allusions to Mary. She is the glory of the Scriptures, the joy of the world, the light of every heart and mind. Time and again Anthony prays to her at the end of a sermon, and we can see there how deep is his love, for his very words are inflamed. Even when he addresses Christ, Anthony often brings Mary into the prayer.

With the bestowal of the Doctor's title on Anthony, we can hope that the order will give the world neat translations of many of his sermons in handy form. Persons of all walks of life will find in these sermons a rich treasure of wisdom and devotion. May such books soon be ready, for the honor of God and the good of souls!

Of what use will Anthony's doctorate be to us if we do not allow him to teach and inspire us more than ever? Have we not all a great deal more to learn about Christ and Mary? Can we not rise to greater zeal in spreading love and service to them among the people of our circle?

Today is the age of Mary. Let St. Anthony inspire us with greater devotion to Mary Immaculate, with greater zeal to honor and imitate her immaculate Heart.

As Pope Pius XI said on August 15, 1933, Mary prays for us now and at the hour of death, indeed she pleads for us at the Judgment, she consoles us in Purgatory, and she gives us our places in Heaven. She is truly the Mother of the Living, the new Eve of Redemption. If we follow St. Anthony to her, we and our day with us shall find that she is our salvation. ☩

OUR LADY'S SEVEN JOURNEYS

AN APPEALING
NEW DEVOTION

BY FR. MARION HABIG
O.F.M. (5)

Second Instalment.

AT BETHLEHEM JESUS, MARY AND Joseph are enrolled in the registers of the kingdom as members of the house of David. The orders of the civil authority are carried out.

The holy family likewise faithfully fulfills all the orders of the Mosaic law. When the infant Savior is eight days old, he is circumcised, and his name is called Jesus.

3. The Journey at the Purification

WHEN JESUS IS FORTY DAYS OLD, the holy family makes the six-mile journey from Bethlehem to the Temple in Jerusalem for the purification of Mary and the presentation of Jesus.

According to the Mosaic law, a mother was unclean (that is, she might not enter the Temple or touch anything holy) for seven days after the birth of a son, and then she must stay at home for an additional thirty-three days. At the end of this forty-day period she was obliged to go to the Temple and make an offering consisting of a yearling lamb for a holocaust and a turtle-dove or young pigeon for sin. If she was poor, she had to substitute another turtle-dove or young pigeon for the lamb. Mary was poor, and she made the offering of the poor for her purification.

"And when the days of her purification were fulfilled according to the law of Moses, they took him up to Jerusalem to present him to the Lord . . . and to offer a sacrifice according to what is said in the law of the Lord, a pair of turtle-doves or two young pigeons."

The Presentation

AT THE TIME OF THE EXODUS, that great journey of the entire chosen people out of the Egyptian land of bondage into the promised land of Palestine, the Lord slew

every first-born among the Egyptians but spared the first-born of the Israelites who marked the doors of their houses with the blood of the sacrificial lamb. In memory of this event, the Israelites were obliged to consecrate every first-born male child to the service of God.

Later, after the tribe of Levi was substituted for the service of God, the law was changed. Every first-born boy of the other tribes had to be presented in the Temple and then redeemed for the price of five sicles, an amount equal to about four dollars in our money. The time for presentation began a month after the birth of the child. It was customary, however, for the presentation to take place at the same time as the purification of the mother.

Mary and Joseph also fulfilled this law. They presented the child Jesus in the Temple forty days after his birth, and then redeemed him for five sicles.

After narrating the purification and the presentation, St. Luke adds: "And when they had fulfilled all things as prescribed in the law of the Lord, they returned into Galilee, to their own town of Nazareth."

Some commentators are of the opinion that the holy family journeyed back to Nazareth after the purification and presentation in order to put their affairs in order at Nazareth and then move their home permanently to Bethlehem. St. Luke, however, does not mention the flight into Egypt, the account of which is given in the gospel of St. Matthew, and St. Luke may have wished to indicate merely that the holy family went to Nazareth after returning from Egypt.

At any rate, the holy family moved from the cave where Jesus was born to a house in the town of Bethlehem; for, as St. Matthew relates, the wise men from the East found the holy family in a house in Bethlehem: "And entering the house, they found the child with Mary, his mother, and falling down they worshiped him." According to the more common opinion, the visit of the wise men occurred from one to two years after the birth of our Savior.

No doubt Joseph was practicing his trade as a carpenter and thus was able to provide a home for Mary and Jesus.

Mary was not bound to offer a sacrifice in the Temple for her purification, nor were she and Joseph obliged to present Jesus in the Temple and redeem him; but Mary and Joseph humbly submitted to the Mosaic law to avoid giving scandal and to give a good example.

There may be sufficient reasons at times, particularly on a journey,

to excuse us from laws of the Church, but, like Mary and Joseph, we too must be careful not to give scandal to others. Sometimes by doing more than is strictly required of us, we can exercise upon our neighbor a profound influence for good which we could never achieve by good words.

Mary's journey to the Temple for the presentation of the child Jesus also teaches parents how they should act when one or more of their children are called away from home to the convent or the seminary in order to dedicate their life to God's service as priests, religious, or missionaries.

Though the infant Jesus was redeemed from the service of the Temple, Mary understood what was implied in the prophetic words of the aged Simeon, and she freely offered her Divine Child to the eternal Father for the salvation of the world.

(Fourth to Seventh Journeys to follow.)

SELF-COMMUNINGS OF A MARTYR

CHRISTIAN PERFECTION
IN VIVID LESSONS

THE SOLILOQUIA
OF VEN. PAUL HEATH O.F.M.

Tenth Instalment

CHAPTER 14

How a Penitent Perseveres

1. It is not enough for you to lay bare the wounds of your conscience by means of confession and to be admitted to the grace of Christ by compunction of heart. Remember that you really have come back to Christ as your master. You must hereafter be a faithful servant to him by means of a faultless life and as far as possible conform your way of living to his.

Make up your mind firmly therefore to the choice of a new life, new habits, new occupations, yes new associations, that will help you please God to the utmost. And let

it not be only your external association, but also your soul itself and all its tendencies and passions that you so fortify with the cross of Christ, so regulate with his grace, so refine by imitating him, that it is no longer you but Christ that one perceives to be living in you.

For just as the utmost nobility of soul is attained by removal from the baseness of a carnal life, so man is at his lowest abjection when he is subject to sinful desire. Nor can there be a greater misfortune in the world than that which a soul incurs when it deserts its God, who is the author of all its blessings and happiness.

Then how low and wretched is the master to whom you subject yourself when you desert Christ to give yourself up to that most sordid servitude which is sin!

A little sorrow and measure of devotion is not enough to oust the old man and put on the perfect new man. Rather, the longer you were accustomed to the ways of the old man, the longer and more vigorous must be the struggle you take up with him. The keener the satisfaction was with which you offended your Creator, the keener must be the zeal with which you must now champion his honor against the Devil and all that is evil.

So go about it cheerfully, take hold confidently, and go forward without further ado. Mind, there is a long road and a hard conflict ahead until you can have the complete victory over yourself.

Neither low spirits nor idle folly may hold you back. At your reconciliation you avowed you would hereafter be an enemy of sin, a servant of Christ, a soldier of penance, a foe of Hell, a wayfarer of Heaven, a spouse of your Redeemer, a consecrated temple of the Holy Ghost. You received the grace, you were restored to the liberty, you admitted the sinfulness. Now, how can you go back to what you have vomited up, without grievously saddening your eternal Father?

Listen to your Master and Judge as he gives you the urgent warning: Behold, thou art cured now. Sin no more, lest something worse befall thee (Jn. 5, 14).

2. O my dearest Jesus, apart from whom there is nobody whatever to help me! With all my heart I want to be altogether united with you, never again to depart from the example of your most holy life.

But you, who in your knowledge comprehend everything, will understand what numberless weaknesses

keep me daily turning from the path of virtue. How quickly I fail when you withdraw your presence! How lukewarm I am of myself, even in matters that could be very useful to me! How lazy I am about keeping awake, how slow to chant your praises, how unequal to bear discomforts, how eager for good and prosperous times! How inconstant I am in my resolutions, how inconsiderate in what I say, how headlong in what I do, so often scandalizing my neighbor with it! How unsteady I am in what is good, how prone to evil, how unwilling for effort and any good practices to assure the salvation of my soul!

How idly I allow self-satisfaction to distract me when I have done anything however trifling! How given I am to worldly matters, how unapt for the spiritual, how ready to give the flesh its way and seek vain recreation for the body, almost always going to excess in it where I must take the need of frail nature into account! How weak I am in bearing the slights or the disdain of others, although I should well know and admit that I am the most worthless and contemptible of men!

How poorly regulated are my passions, how unrestrained my senses, how little mortified my groundless self-love with its lack of sympathy for the failings of others, though they must wait on me in all my many needs!

And how little guard I keep on my thoughts within, they forever roving to and fro on irrelevant things, disquieting the soul in so many ways and giving rise to rash judgments on the doings of others which are no concern of mine.

In such and infinitely more similar shortcomings of soul and body I am continually held fast. How then can I succeed in always acting according to your will unless your

special grace and protection be always with me and make your path smooth before my eyes?

3. All that is very true, but I would have you know that if you do not interfere with it, my grace will suffice for all your ills, either preserving you from them or giving you the strength not to be engulfed by them. Though in your frailty you may at times fail, still my grace will help you rise from your failings with greater fruit and cause you to keep so much closer guard on yourself ever after.

For no man can tell or imagine at what price I secured your redemption, to rid you of the burden of sin and give you the true light to regulate all your affairs according to my will. With what humility I lowered myself to lift you from down in the lowest hell up to the favor of my Father! How often I stayed awake, what fatigue, what persecutions, what blasphemies I bore in all meekness, so as to heal all your infirmities and vices with my sufferings; so as to sweeten for you all the afflictions and adversities of this world and make it possible for you to lead a truly faultless life! What did I not do, what did I not bear, sparing neither flesh, nor blood, nor body, nor soul for love of you, in order to convert you altogether heart and soul to my love!

Do not be disturbed therefore, nor fear face to face with those who trouble you. I am He That Is, and I am taking you under the shadow of my hand.

Commend your needs trustingly to me. Carefully avoid the occasions of sin. Watch all your steps with care. Then I will gird you about with my assistance, so that you will not depart from my grace any more, nor ever again have your head turned by the vanities of the world.

Take courage, therefore, to brand

yourself with the sign of the Cross, to fight the enemy vigorously with me. Beat that hard breast of yours so as to wound yourself mortally with genuine contrition for sin. Humbly bend those knees of yours, raise your hands fervently, and begin right off to lay yourself and all your perverse life low. Bow your head, raise your eyes, pour out your heart in tears. Hunt down your past sins with unquenchable hatred, so as to rout your foe altogether from his camp and keep all the gateways of your soul blockaded against him.

Never while in this life is there any letting up in the fight. For although you yourself may not be aware of the secret foibles of your soul, your spiritual adversaries know all your weaknesses well, know by what temptations you are more easily overcome, and what occasions or attacks will soonest separate your soul from me.

Pause then, and reflect seriously where you are going, among whom you are living, what dangers are besetting you here. Resolve firmly for the future to seek me alone in everything, to employ your time more carefully in governing your senses, restraining your tongue, deadening passion, ejecting greed for temporal things from your character, breaking up your evil tendencies, beating down your pride and fleeing what is frivolous.

In fine, humbly subject yourself altogether to my cross, so as to convert your heart fully to me and no longer to return to the futile pleasures of Egypt. In that way you will at length arrive at the land of your desires, the country that flows with milk and honey.

4. If you have once gained a victory, do not believe that you have suddenly been rendered secure, as if there were nothing else left to do. The more perfectly you have lived

till now, the more attention you ought really to pay in order to be so much the more grateful to God, who has been so good as to single you out as his child and deck you out with the ornaments of his grace and virtue.

You should therefore determinedly run down not only the more grievous faults but also the venial ones and the vicious tendencies and habits of nature, in order to accom-

plish perfect union with your God in that way. For while those less serious shortcomings do not bring on death, they do weaken greatly the soul's fervor and give rise to various stains and bothersome disturbances of conscience, at the same time that they make the cross of Christ so difficult.

Such weaknesses are dangerous

(Continued p. 188 col. 2.)

SEEING STRAIGHT

GETTING RICH—
AND LOVING IT

THE HARD WAY
— BUT THE RIGHT WAY

Sixth of a Series of Conferences on the Sermon on the Mount

OUR LORD'S SERMON ON THE Mount impresses on our mind the propriety and the duty of keeping God and his pleasure foremost in whatever we do and plan. Whether it be dealing with our neighbor, whether it be our deeds of prayer, alms and fasting, whether it be our plans for life and living — God, who made all things for his honor and service, has the right that all this be done as service to him.

In what our Lord says further in the Sermon (6, 19-34), he compares the results of a life spent for earthly advantage with the lasting blessings of a life spent for him and his cause.

1. True Riches

1. What have we of life if it has been spent with earthly treasure and recognition in mind? Granted we could see wealth amass under our hands, can it endure? Rust and moths and thieves get it sooner or later. The hazards of business and fortune, the difference between good health and illness, the reliance we can place on the good will and trustworthiness of others — all these things spell all the difference between being well off and being plunged perhaps into the depths of

poverty where we shall depend on others for the very morsel we eat.

Just think of what has happened in Europe in recent years. Just think of what happened to so many fortunes in our own country less than a score of years ago. Just let us stop to ask ourselves what security there is anywhere today regarding earthly fortune.

It is of course stupid to sit down and worry and despair — that is, too, very un-Christian, as we shall presently hear. But even more stupid it is — and would we could see how un-Christian it is! — to spend our days grasping and hoarding, and sinning against God and man in order to grasp and hoard, without any thought of the treasures of grace and merit to be won permanently for Heaven; won in a great measure just with these things that we so incline to grasp and hoard. Every bit forgone for God's sake, every bit spent in holy charity for God's sake, is treasure that earthly wear and tear and chance can never take from us.

2. Such charitable use of our fortune shows too where our heart is and what our Christian conviction is: whether centered on a few fleet-

ing years of a life in no case too happy, or on the eternal years, which may break earlier than we are aware; whether earthly gain is to be our main guide in life, or that light of faith which sees all things in the light of God and eternity.

Let the light of faith, the light of eternity, the light of God and God's standards be shed over all our human dealings. Without that light we might as well be blind for all the good our earthly sight, this concupiscence of the eyes, does us. Moles may dig in the earth and deem themselves in a palace when after long grubbing they have a runway completed for themselves, but we know they are still in the dirt, and dirt is all their glory. What do God's angels and saints think when they look down on some of us and on some of the things we all do at times?

3. St. Francis was wiser when he bade farewell to all money and to everything but what was absolutely necessary for existence. Wiser were the saints when what God placed at their disposal they considered as something lent them by God to distribute on others or to give back to him and his holy causes. They were wiser if for no other reason that this that they, in keeping detached from money and earthly property, never left it master them. There does indeed seem to be no choice, as indeed our Lord in the Sermon on the Mount intimates: The one or the other will overpower us and get the mastery over us; it will be either God, or the world and its wealth, its honors, its glamor.

Once and for all you have made the choice that it shall be God. That is what you pledged publicly to Mother Church the day you made your profession in the Third Order. More and more learn to take that view of earthly goods and advantages which your Rule of Life suggests to

you when it calls for careful moderation in cost and style and all living appointments; when on the other hand it urges the spending of both person and time and means on charity and Divine worship. If we are going to love wealth, let us learn to love real wealth.

2. Backlog

1. How certain I repeat, is any man of his fortune on earth, notably in these uncertain times? Yet, I also repeat, it would be un-Christian to worry over that uncertainty. And for the same reason it is unreasonable and un-Christian to grieve and worry over what may betide us if we keep God's holy will, and work out God's special pleasure.

Such worry is so frequent in life. If I pass up this chance to be married, whenever shall I have such a chance again? And one rushes into an ill-advised, yes sinful connection. When will I get such a business chance again? And one makes a crooked bargain, or enters on a sinful association, as one thinks, to assure one's future! But if I go through with it, the doctor says I cannot live. And one commits sin, lives a life of sin — as one thinks, to assure one's earthly health.

So it goes on. In big ways and little ways one seeks at the expense of God's will and pleasure to build up one's happiness and secure one's advantage, altogether forgetful of the fact that one's life is in the hands of God, at all times, and that fortune at the best and under all human assurance is uncertain.

Our dear Lord insists on this thought over and over again in the Sermon on the Mount, that all our effort and worry can win us neither food nor clothing nor anything else that will contribute to our happiness, except it comes from the hands of God.

2. But from the hands of God it

will come if we act the part of God's children.

Our Lord points to God's care for other creatures, for the birds of the air, the lilies of the field; yet they, he means to say, are mere creatures of his, and not his children sharing his nature by means of sanctifying grace. Our Lord points to other favors which he has given us, such as our life. If it is possible for him, and a loving thing for him, to give us life, has he not love and power enough left to preserve our life and give us what is needed for its sustenance?

There are some wistful reproaches in the things our Lord says on the subject of our worrying about temporalities while we are trying to serve him. "O you of little faith," he says, as if he meant: After all that I have done for you to earn your loving trust, do you still mistrust me so much that you do not even dare do your duty for fear I will leave you in the lurch? What else am I to do to make you realize that you mean more to me than sparrows and straw? After all I have said and done, are you still going to act like pagans who have never heard of a loving Father in Heaven, who knows you have need of these many things and is willing to meet your needs?

3. Lest there be any misunderstanding of it, our Lord goes on to the explicit promise: "Seek first the kingdom of God and his justice, and all these things shall be given you besides" (Mt. 6, 33).

My dear Tertiaries, just as with the answer to our prayers, we have, in the providence of God, to do not only with the great love and foreknowledge of God, but with his express promise that he will provide for us if we make it our first consideration to do his will and pleasure. Only let us fasten firmly in our minds, as the saints did, as St. Fran-

cis above all and so many of our fellow Franciscan saints did, — fasten firmly in our minds this clear pledge of God's word to us!

With this pledged word of God in our mind, let us not worry about tomorrow and what it may bring, but be concerned about today and what it must bring, in other words, what we must do on it, do right here and now, to accomplish God's will and pleasure. We shall never be the losers for it — God owes that to himself!

I know full well, that, just as in spite of God's promise we do not always get with our prayers what we seem to need, so, often too, we seem to come to present grief because we take God at his word and do what he likes in the face of the all but certain harm or ruin which threatens us. Our faith and hope in God are tested.

Nevertheless, as certain as it is that there is a God at all, so certain it is that harm in such cases is a blessing in disguise, one of those many bits of ill-fortune for which on judgment day we shall be more grateful to God than for good fortune! On the other hand, when people take their fortune into their own hands and proceed to build it up contrary to God's pleasure, how often do they not eventually find that they have undone themselves! There are no unfailing guide posts to happiness and good fortune on earth except those God puts up, and he puts them up in his ten commandments and in his holy word generally!

Our Christian life, our Tertiary tradition and profession, pledge us to follow those ten commandments and that pleasure of God. In them let us anchor our life, fully trusting God's foreknowledge, God's love, God's unmistakable promise that so we shall never be confounded.

STRENGTH OR WEAKNESS?

THE LAMB
OR THE RAVING LION

The Sixth of a Series of Conferences on Social Leadership

BY FR. PHILIP MARQUARD
O.F.M. (5)

ON A ROUGH SEA IT IS DIFFICULT to sail any kind of boat. In the turbulent sea of anger it is just as hard to live a good Christian life. The capital sin of anger has upset many a good life and caused no end of trouble in men's relations. It breeds revenge and destroys the peace of society.

The weapon to fight the inroads of anger is the virtue of meekness. At first glance it may appear as a weak weapon against such a vicious opponent as anger, but it is really better than equal to the fight.

1. A Virtue of the Strong

1. Meekness is a virtue of the strong. It is really a combination of virtues. In its makeup you find first the virtue of temperance, which definitely demands self-mastery. This mastery of self is the automatic doorcheck to anger. As the automatic doorcheck prevents the door from slamming wildly, so meekness prevents outbursts of uncontrolled anger. It is only the strong character that keeps unruly emotions in control. The meek man is indeed strong — like the well-muscled driver of spirited steeds.

A second element in meekness is tolerance of the failings of others. Here the virtue of fortitude enters into the makeup of meekness. Tolerance demands patience, and patience flows from courageous and undisturbed endurance of what is disagreeable. No one possessing this virtue can be called a panty-waist; the very word fortitude denotes strength.

Meekness also embraces the virtue of charity, because it strives to forbear and forgive injuries, preserves benevolence towards all, even ene-

mies. That is not child's play. Witness the bloody and mangled form of Christ on the cross saying: "Father, forgive them for they know not what they do." Who would say there was weakness there?

Meekness then is a supernatural, moral virtue, by which we prevent and restrain anger, bear with our neighbors in spite of their defects, and treat them with kindness. Surely, a virtue admirably suited to maintain and restore peace through all the social order.

2. The excellence of meekness is eminently in this benefit of peace.

St. James the Apostle, son of Zebedee, was not very meek when he first joined our Lord. When the Samaritans refused to receive Christ, he wanted to call fire down on their city. Christ had to rebuke him for his spirit of revenge (Lk. 9, 51). It took a long time for him to acquire meekness. But he did have it when he was beheaded by order of Herod.

A tradition coming from the historian Eusebius reports that the man who denounced St. James, seeing his fearless confession of Christ, repented and received the grace to declare himself a Christian. The judge pronounced the same sentence on him. As they walked to execution together, the informer asked St. James to forgive him. "The saint of fire and thunder" gave him the kiss of peace, and the executioner severed their heads with a sword.

Meekness must send that kiss of peace all over the world. The interchange of words in the kiss of peace, "Peace be with you, and with thy

spirit", should be in the hearts of all God's children. There is little purpose in talking about peace unless we sow the seeds of the virtue of meekness. You cannot grow roses from the seed of thistles, neither can you nurture peace from anger and revenge. To harvest a golden era of peace we must plow under the vices and sprinkle the seed of meekness over the earth, begging God to see to it that at least some of it springs up to crowd out the rapidly sprouting vices.

At the same time there is that innate desire in some men for a fight. Even the best of us itch to let loose at times. So the virtue of meekness is apt to be blown sky high any time.

Really to make it one's own, one must absorb some of the philosophy of St. Paul: "To them that love God, all things work together unto good" (Rom. 8, 28). This implies that we must try to regard the machinations of men and the most adverse events with eternal calmness, since God can bring some good out of the worst of things.

2. A Must for Tertiaries

1. The virtue of meekness is a must for Tertiaries. Anyone seeking to follow the meek St. Francis and not doing it in the spirit of meekness is like a fish attempting to live out of water. St. Francis was the embodiment of meekness. It radiated from him. How else explain his influence with the animals and birds?

Consider too how he walked unarmed through the very lines of the fierce Saracen army. No Saracen soldier raised a hand against him. The sultan must have been a mighty surprised man when St. Francis was ushered into his presence. But the whole demeanor of his visitor so disarmed the sultan that he listened

with marked attention to the saint's words about Christ and his love for all men.

The meekness and the message of this crusader without a sword almost won the sultan over. One big obstacle was the un-Christian life of many of the Crusaders. But in Francis the sultan saw the virtue of Christ actually living, and in his parting words he addressed him as a brother: "My dear brother, go and pray for me that God may reveal to me which is the true faith." With that he gave Francis a letter of safe conduct to the Holy Land and back home.

2. Through your rule the spirit of meekness runs like a binding thread. The very gateway to the order has the words written over it: For the peace-loving only. This essential requirement for admission is set down in the very first article of the rule. It is not to be by-passed in admitting candidates. Otherwise the very mission of St. Francis will be in danger.

Article nine in the second chapter calls with emphasis for the practice of meekness. It says: "Let them earnestly maintain the spirit of charity among themselves and toward others. Let them strive to heal discord wherever they can." The word "earnestly" calls for some rough handling of the capital sin of anger. It must be throttled. No one will ever heal any discord if he is a contentious and pugnacious character. It is only the meek man who can hope to achieve any success in such matters.

We cite the example of Contardo Ferrini, a Tertiary who died in the odor of sanctity in 1902. He was a prominent lawyer and leader. God sent him a cross in the unrest in his home.

His mother was a very irritable soul and made his and his father's home life unpleasant with her bursts of temper. But he did not complain, nor did he shout angry invectives in return. With an effort he kept his peace and strove to quiet his mother. Questioned about his cheerfulness despite his domestic troubles, he said: "Our smiles are acts of heroism, the very pitch of unselfishness, a marvelous act of faith." Indeed, his example was an act of faith.

His mother constantly broke in on the quiet he needed for his study of law. Still his anger remained under control. When things got too hot, his father and he would quietly leave the house and take a walk. They told their beads together for the woman who caused them so much trouble. There was no airing of their troubles with others. It was all done with God.

Despite this hectic home life, Contardo became a recognized authority in Roman and Greco-Roman law. He exercised a powerful Catholic influence in the midst of the atheistic and radical elements seething in Italy in his day. The Roman question, the voluntary imprisonment of the Pope in the Vatican and the confiscation of the Papal States by the Italian government, was a burning issue. The government offered him the post of professor of ancient law in the Roman University, but he refused to accept it. That was a great sacrifice. Yet he did not wish even indirectly to show that he was disloyal to the Holy See.

When he competed for the chair of ancient law at the University of Bologna, he was unjustly passed over although he was the best qualified for it. Some of his friends desired to protest the choice made, but Contardo would not hear of it. He

was at peace with the Divine will of God. Without the least trace of anger he wrote to his successful competitor: "You know what my affectionate esteem for you is, and how much I judge you to be above me in intelligence and in knowledge of Roman law." This was not true in fact, but it sprang from his deep humility and self-effacement.

He worked at his spiritual life constantly. When Pope Leo XIII issued his encyclicals on the Third Order of St. Francis, advocating it as a means of restoring the social order, Contardo and his friend Paolo Mapelli were quick to respond. They were invested with the habit in Milan on January 5, 1886, and duly professed a year later.

His membership in the Third Order was not a mere nominal thing. He was always conscious of it, and on his thirteenth anniversary he had the happiness of seeing his father clothed with the habit. This helped cement the bond between them. Their mutual Franciscan spirit waxed strong and helped make their home life happier. They did untold good by their example.

Christ has said: "Blessed are the meek: for they shall possess the land" (Mt. 5, 11). This reward was surely realized in Contardo Ferrini. He very definitely possesses the land of Heaven. Pope Pius XII is to beatify him on May twelfth of this year. It will no longer be Signor Contardo Ferrini, but Blessed Contardo Ferrini.

This same reward is promised to all the meek of heart. As we pause to celebrate with Contardo Ferrini, we should beg him to spread the spirit of meekness in the world. It will be instrumental in giving birth to a more Christian world. ☺

RESCUING HIS SHEEP

A page on Catholic Action directives, by Field Secretary Vincent McAloon

IN THE APRIL FORUM THIS PAGE dealt with the Confraternity of Christian Doctrine as an apostolate of feeding Christ's starving sheep with sound and nourishing doctrine. In describing the various elements in its program, mention was made of the "fishers", those who go and contact the persons in need of instruction.

This person to person contacting is an important phase of all lay apostolates. It goes where books, pamphlets, newspapers, and radio may never reach. We find it wisely featured also in the apostolate known as the Legion of Mary.

The Legion is increasingly well known in this country, particularly for the thorough work it does for Christ through personal contact with the erring, whom it sets out to conquer for Christ. Two distinct features of the Legion of Mary in action are its discipline and its dispatch. An assignment to "go" is given individual members at the weekly meeting, and "go" they do, being under obligation to report their visit at the following meeting.

The Legion of Mary is made up of Catholic lay folk dedicated to the apostolate of assisting the parish priest in gathering in the lost sheep of his fold. They go right to the point, directly to the person who is lost; to the man who has been away from the sacraments for years, to the woman who is involved in an irregular marriage, to infants who have been denied Baptism, to any soul that is drifting unchecked.

The account of one handful of Legion members in a large city parish

of Washington D. C. will indicate what generous, tactful, prayerful lay people can accomplish for their pastor on behalf of Christ. In this instance there were: fifty persons returned to the sacraments; fifteen infants baptized; fourteen marriages validated; several persons instructed and baptized; many persuaded to join their parish organization for the good of their souls. This is multiplied over and over again throughout the extent of the Legion in the United States; there are 10,000 members in 70 dioceses.

It is worthy of note that many of the Legion members are Tertiaries. That is a healthy indication insofar as it shows our brethren are engaging in apostolic action.

But a telling weapon like the Legion of Mary needs its units to be multiplied again and again. And because its organization and discipline demand Christians that are spiritually mature, it is an apostolate particularly fitted for Christians trained in the Tertiary system of spirituality. The Legion stresses the spiritual power needed in the personal contacting by its apostles. At its meetings prayer takes a first place. They want Christ-bearers making their difficult contact work; they know whence comes their success. So Tertiaries, trained thoroughly in the spiritual life, are especially fit people for Legion work.

The Legion's quarterly periodical will familiarize you with this apostolate — *Maria Legionis*, fifty cents a year, P. O. Box 43, Jamaica N. Y. The central address for the Legion is P. O. Box 83, Station Y. New York N. Y.

WHEN DISTRICT OFFICERS MEET

A page on Fraternity Administration by Fr. Conrad Polzer O.F.M. Cap. (10)

LET US SUPPOSE THAT A NEW DISTRICT season has begun, from the latter part of September till June. It is Monday evening before the first Friday. This date is adhered to strictly, so that every officer knows a month in advance when to meet and what to prepare for this parish district meeting. The general district officer mails a special notice several days in advance as an additional reminder.

The meeting opens with prayer by the spiritual director. The assistant general district officer makes inquiry of each officer how many notice cards he will need for the forthcoming parish district meeting and proceeds to parcel them out with respective designation and refund to the fraternity; for headquarters always supplies said notices.

The general district officer meanwhile gives a summary report of the past season, respectively the past month. A motion is made and seconded that the minutes be approved. This report is repeated when the fraternity board meets, and condensed for the monthly bulletin.

It is advisable at the opening of each district season to review the regulations for all officers. This review includes the past program of activities and new objectives. Some of the latter we enumerated in the sample notice in the April FORUM. A more complete picture will be given later.

After the general district officer has given the summary report, the remaining order of business, old and new, is taken over by the spiritual director. Suppose he has three specific projects to materialize within the next three months: a large closed retreat, a fraternity pilgrimage, good attendance at a forthcom-

ing religious stage production by the juniors. Each project will require local committees. For the play each district is given a proportionate number of tickets. For the retreat, a local chairman is put in charge; he forwards names to the district officer, and the latter to the general retreat chairman. Bus reservations for the pilgrimage follow the same procedure.

The spiritual director next uses the highlights of THE FORUM with the officers (subscriptions provided by headquarters for all officers and refunded by each district), so that both the customary spiritual reading and Franciscan subject will not be omitted.

If it is not too late, the officers are given an opportunity to present problems or offer suggestions—new ideas and new openings for Tertiary Catholic Action.

Before closing prayers and blessing, the officers are reminded to help themselves to whatever Third Order propaganda literature they may need to replenish their parish pamphlet racks. Invariably, after the official close, an informal round-table session prolongs the meeting another ten or fifteen minutes; here a note book is necessary on the part of the director, to jot down such items as: where a mission donation should be sent, which districts to visit and when, changes of address, and the like.

No socials are held after these meetings, but once a year the personnel meet with the fraternity board of officers (Christmas holidays), when all business is left aside or limited to a minimum, and everyone is invited to an evening of relaxation.

HOLY THINGS A HOLY WAY

A page on Self-Training to Duty, by Fr. Fabian Merz, O.F.M. (5)

TWICE GOD'S TEN COMMANDMENTS are repeated in the Bible (Deuteronomy 5 and Exodus 10). In the second commandment, Divine justice seems to warn against carelessness, for it adds: "Thou shalt not take the name of the Lord thy God in vain, for he shall not be unpunished that takes his name upon a vain thing."

Was God foreseeing? Has it always been that way, or is it so only today? I mean, that carelessness about the use of the sacred name. Listen how your neighbor uses the word "God" in meaningless exclamation. How often at work or at play is not the sacred name of Jesus Christ used as spice for a statement!

Do you use it that way?

Do not take your own memory as a guide. You may be doing it unconsciously. Ask a friend you can trust. But even if you are sure now, realize the danger and be on your guard for the future. But whether you are on your guard or on the elimination gang, here are a few tricks.

Whenever you catch yourself abusing sacred names, honor the name of Jesus with an ejaculation. Do the same when the name is abused in your presence. Become Holy Name minded. That is half the cure, and the final reason behind the prevention. There is no question of your wish not to abuse the sacred names. But, then, you are working in a group where you will be subject to hearing this abuse, and you must be on your guard.

Most parishes today have a Holy Name Society for men. Their first purpose is to honor those sacred names. Being a member and going to communion regularly each month will be of the utmost aid in your case. But how about a campaign to help others? Ask them to leave the

name of God out of their trivial conversation. Of course, that supposes that you are leaving his name out!

St. Augustin tells how in his youth the lads would steal green apples just for the joy of stealing. Youth likes the thrill of danger. Probably that is behind the start of the various forms of improper language — the thrill of the dangerous and forbidden, childish feeling big!

First come the "Hells" and the "Damns", and their cousins. As a noun without a verb or a verb without a noun, such uses are bad language and bad manners, even if not bad morals. If you think you cannot be a real man or lady without such language, then you are really not grown up — you are just a kid, out for the thrill of big speech that is actually small stuff.

One danger lies in the fact that you will start adding to your hells and damns, and stretch them to curses and blasphemy. And another danger is that with no respect for the terms, there will be no respect for what they mean.

There is the trick. Do not start, and you will never have to stop. What modesty is to purity, genteel language is to profanity. Both God and your neighbor realize that you do not mean your cursing or your abuse of the sacred names. Realize however, that though the commandment is stated negatively, it commands positive honoring of the sacred names. And whether you intend it or not, you are abusing the sacred names by your careless use.

St. Paul warns that there is no other name under heaven given to man whereby he can be saved. Want to face your Judge and have to admit that you abused the only saving Name?

FIRST FRIDAY CLUBS

Tertiary Muriel S. O'Neill tells of a blessed opportunity.

THREE FRANCISCAN TERTIARIES IN Chicago have organized a laymen's First Friday club patterned after the four of five such groups in New York City. Their group, which started experimentally and somewhat hesitantly in February 1945 with a nucleus of eight Catholic laymen and one priest, had reached in fourteen months a mailing list of 125 and an active membership roll of fifty men.

The three Tertiaries, Arthur L. Montreuil, Roy Magruder, and John Sweeney, were driving to a Tertiary meeting at Mayslake retreat house, when Mr. Montreuil chanced to mention the Catholic Laymen's First Friday clubs in New York City. The three "timidly," as Mr. Montreuil says, decided to launch the idea in Chicago.

Their group would have two objectives: To promote reception of the Holy Eucharist and attendance at holy Mass on the first Friday of each month, thus to honor the Sacred Heart in its promises to St. Mary Margaret Alacoque; and to have qualified speakers discuss problems of the day in the light of Catholic teachings. (No one is asked at the meetings whether he received Communion that day, but Mr. Montreuil says that incidental comments at the meetings speak well in this regard.)

Next, the three Tertiaries called on the Paulist Fathers at Old St. Mary's parish, in which is located the Loop hotel where they would meet. Securing the spiritual backing of the Rev. Joseph Burns C.S.P., they invited five friends to the initial meeting. On the next first

Friday the group was somewhat larger, and with passing months still other men, some of them non-Catholics, joined the ranks.

The club, which now meets at Marshall Field's, is open to anyone. There are no membership dues, nor is there a formal membership roster. Everyone who attends signs his name and address, and receives notices of meetings. Each member pays only for the actual cost of his luncheon.

Although a total of 125 men have attended, Mr. Montreuil states that the club does not desire too large a membership, hoping rather to become the nucleus from which other groups will spring. It is the club's thought that other Catholic laymen in allied lines of industry could organize, and he also hopes that businessmen located in neighborhood communities and suburbs will form First Friday clubs.

No business women have yet approached the club for entrance, but it is hoped that Catholic business women will organize their own first Friday clubs.

"From our most successful experience," said Mr. Montreuil, "we believe that Catholic laymen or lay-women in any locality could easily organize such a club. A couple of fellows get together, invite a priest to lend spiritual direction, invite a few friends to join them, and soon the group grows."

The remarkable growth of this group in Chicago organized by three Franciscan Tertiaries seems to bear out Christ's promise that "wherever two or more are gathered in my name, there am I also." •

GOD OUR SANCTIFIER

The Spiritual Life in brief chats by Fr. Juvenal Emanuel O.F.M. (5)

A CHURCH IS THE HOUSE OF GOD. There you go to pray to him, to receive him in holy Communion. But he also likes to make of you a private little chapel where he can be your special guest. St. Paul reminds you of that: "Know you not that you are the temple of God and that the Spirit of God dwells in you?" Then he adds: "The temple of God is holy, which you are." You are a temple of God, and so you should be holy.

Our Lord one day took a whip and drove from the Temple the men who were buying and selling and doing other unworthy things in that holy place. He said: "My house is a house of prayer," that is, a house where we should deal with God. Since you are a temple of God, you too must keep yourself holy as a place to deal with God.

If you were told to decorate a church, you would need help. When it is a matter of sanctifying and decorating your soul for God to live in, you are just as helpless. God does it for you. He cleanses you from original sin in Baptism. He decorates your soul with sanctifying grace. He continues to help you remain holy by giving you many graces, when you pray, when you do good deeds. And the sacraments remove sins from your soul and strengthen and beautify it.

All these are so many ways in which your heavenly Sanctifier makes of you a beautiful chapel for himself. Are you grateful to your Divine Guest? If so, keep the tabernacle of your heart pure and clean.

If you do not, he will leave. Your Sanctifier is most holy, and although he is also very patient, yet he simply does not stand for the impurity of grievous sin.

The sanctuary lamp shows when God is present in the tabernacle. The sanctuary lamp that keeps watch in your soul, is the light of faith. You do not see God in you, but you believe that he is there. The more stoutly you believe that God is in you, the more careful you will be not to soil by sin the sanctuary of your soul and the tabernacle of your heart.

What keeps the sanctuary lamp burning? It is the oil. Love of God and neighbor is the oil that keeps the light of faith aglow in the sanctuary lamp of your soul. St. James tells us that faith without good works is dead. You are good and do good works as long as you love God and your neighbor. If you do not love God and neighbor, if you do not do what God wants for him and for your neighbor, then the sanctuary lamp of your faith too will very likely go out. And so your Sanctifier will no longer be in you. That is a great calamity, because by that time your supernatural life will also be dead.

God lives in you as your father, your friend, your helper, and your sanctifier. As long as he dwells there in this special way, you have supernatural life. Always keep in mind that mortal sin alone will make him leave. What a rare privilege and blessing to have God so near to you, on such intimate terms with you!

To UNDERSTAND St. Francis properly and embrace his spirit, a person must in a way be youthful. For one becomes a Franciscan only if imbued with virtues peculiar to youth, that is to say, an ardent spirit and vigorous will power. — Acta O.F.M. (July 1941 p. 137), approvingly quoting a contemporary.

SING TO THE LORD!

BOOKS AND WHAT'S IN THEM

AMONG THE REALLY NICE THINGS which have appeared in the book world in the past year, is the Benziger Brothers edition of The Psalms. From so many viewpoints it is an exceptional book.

The contents are the Psalms of the Bible in Latin and English side by side, the Latin being the recently approved new version, the English being the work of five well known scholars, Fathers McClellan, Coleran and Le Buffe of the Jesuits, Dom Bede Babo of the Benedictines, and John A. Rowan of St. Charles Seminary, Philadelphia.

The book is subtitled A Prayer Book. For the Psalms themselves have been the choice of God's Church, both of the Old and of the New Testament, in her worship of God, as voicing in ever new changes and with ever appealing insistence the affections and needs of the human heart face to face with God. The Psalms constitute the main part of the daily official prayer of priests and religious. Ever and again texts from it appear in the Liturgy as well as in spiritual literature. It may well be said that the Psalms are the most popular, in the sense of the most used, portion of Holy Scripture.

In addition, the present text is supplied with brief explanatory remarks, to help the reader understand the deeper application of the text, while a word or two of reflection points a moral for each psalm.

Several other aids to devotion add to the helpfulness of the book. Such are, for example, the running heads indicating the type of psalm found on the page and the numbers of psalms of similar sentiment. Hav-

LEADERS MUST BE READERS

ing the Latin and English directly side by side is in itself a help for anyone attending Liturgical services. The red type for headings and initials gives the book a rubrical, canonical appearance. Marginal numbers on every page make it unnecessary to leaf backward or forward in order to discover one's whereabouts in the series of the psalms.

There are in all 416 text pages, besides introductory pages, glossary and indexes. \$3.85. A good number for presentation.

Mystic in Motley, by Theodore Maynard, is the life of St. Philip Neri, the saint who had to distract himself with a joke book to keep from going into ecstasies at inconvenient times. St. Philip's life (1515-1595) fell in with one of the most important ages of history, the day of the Reformation, both the false and the true reformation. The saint meets with some of the best known men and institutions of that day, including St. Ignatius and the Jesuits. He himself founds the Oratory, with which in their day the great English converts Newman and Faber were identified. St. Francis Xavier and the world missionary movement got under way under his encouraging eye. He saw St. Camillus of Lellis found his order for the help of the sick, and he romped with Brother Deo Gratias, Capuchin St. Felix of Cantalice, living long enough to see both these men canonized. To read this life is to get a good insight into a stirring epoch, toward the molding of which the saint contributed no small share. Bruce. \$2.50.

Father Theophane Maguire C.P. offers an entertaining as well as informing and stimulating mission volume in *Hunan Harvest*. It is the account of his years of experience in a section of the Chinese mission field which was beset by Communistic banditry and terrorism in addition to the natural hardships of language, mentality, climate and terrain. In the narrative Father Maguire manages to convey an idea of what it means to look after souls amid the most primitive conditions, in which the missionary must be father, teacher, doctor, judge, friend, and not seldom victim all in one person. He disclaims anything heroic about a life that, so he says, is just routine and humdrum and at most made up of the petty annoyances bound up with a low plane of living. But this writer inclines to believe that being hunted and surrounded by violent death and fatal danger is not the sort of humdrum and routine he would elect for a pastime. Bruce. \$2.50.

In the *Mystic Body of Christ* series of religion text books by Msgr. McNeill and Madeleine Aaron, there is now available also *The Way of Life*, the part on the Commandments, thus completing the series, with *The Words of Truth* and *The Means of Grace* already published. Bishop O'Hara contributes the brief foreword, in which he stresses the authors' efforts to give a constructive turn to their exposition of Christian morality, emphasizing the richness of a life in Christ. Needless to say, full explanation of the Commandments is given, and each of the thirty lessons is followed by questions and exercises. St. Anthony Guild Press.

Father Mathis C.S.C. offers in mimeograph (50 cents) a Brief Commentary on the text of Matins and Lauds, arranged in English and Latin, for the two Sundays of Passiontide and the Mass of Easter Sunday. The old version of the Psalms is used. In the explanation the Liturgical history and use of the texts as well as their literal sense and the moral application are brought out.

The Music of the Mass, and an extract from it entitled Eight Practical Experiments in Teaching Congregational Singing in Latin, both by Father Francis X. Sallaway, S.T.D., owe their existence to efforts at explaining the holy Mass over the radio and popularizing text and chant. The larger publication (25c) treats 44 texts, the smaller one (5c) eight. Radio Replies Press.

Other Radio Replies Press pamphlets are: Guide Posts of the Almighty to Permanent Industrial Peace, by Archbishop Cushing (10c); Quizzes on Christian Science (15c); and The Death of Christ the Warrior, meditations of the Seven Last Words (5c).

Excellent St. Anthony Guild Press pamphlets are: Why Not Take God's Word For It, by Valentine Long O.F.M., on the reasonableness of faith; The Christian Home, by Rev. John A. O'Brien, Ph. D.; and Christ and You — Redeemers, by Felician A. Foy O.F.M., a plea for vocations. Each 5 cents.

There is also a collection of *Himnos y Alabanzas Populares*, compiled by Father Frederick Schmidt C.S.C. for use in Spanish speaking congregations.

CONVENT BLESSINGS AT HOME

**ENTER—
HAVE OTHERS ENTER**

**A BISHOP
TO HIS CLERGY**

Letter addressed by Most Rev. A. A. Sinnott, Archbishop of Winnipeg, to clergy of his diocese on promoting the Third Order

PROBABLY NO ONE WHO EVER walked this earth followed so closely in the footsteps of the Master as St. Francis of Assisi. Taking the words of Christ literally, he despoiled himself of everything he possessed, and with gaiety of heart he embraced holy poverty. Clothing himself in an old brown habit, which was gathered around the waist with a rough cord, he went forth to preach the Gospel of Christ to all who would listen to him.

People were so astounded by his example they flocked to listen to him — and not only to listen to him but to imitate him. It was in 1209 that he founded his religious order of men, bound by the same solemn obligations as the Church imposes on all religious congregations. Three years later, in 1212, he founded a religious order of women, known now as the Poor Clares, after her whom St. Francis had used for this purpose, St. Clare, one of the most remarkable women that the world has ever seen.

These two orders were not enough. People came to him in droves, clamoring to be admitted to his orders. St. Francis saw that he could not take them all into friaries and convents. It was then, in 1221, that he founded a third order, wherein the members could still live in the world, but follow a rule of life approved by the Church.

The Third Order may be best described as a religious state of life. The Tertiaries are not bound by the same obligations as those who are members of the First and the Second Order, but they are religious just the same. This is very clearly

set forth by Pope Benedict XV in his letter *Sacra Propediem* (Jan. 6, 1921):

"Francis founded two communities, one of men and one of women, who were bound by solemn vows to espouse the humility of the Cross. And not being able to receive into the cloister all who were drawn to him by the desire of profiting by his teachings, he conceived a plan to make the pursuit of Christian perfection possible to those who lived in the turmoil of the world. So he founded the Order of Tertiaries, an order in the true sense of the word, not indeed bound like the other two by religious vows, but distinguished by the same simple life and the practice of penance. What till then no founder of a religious order had thought of — to make the religious life common property — he was the first to devise and, by God's favor, successfully to accomplish."

These words of the Sovereign Pontiff have the weight of Apostolic authority back of them, and therefore they set forth the truth. The Third Order is a religious order in the true sense of the word, and the purpose of its founder was to make the religious life the common property of all the faithful.

What a privilege it is, then, to be a member of the Third Order of St. Francis, and what a precious asset it is for any parish to have a select body of men and women who show forth to the world the finer elements of Christian perfection.

The Third Order has had the approval and blessing of the Sovereign Pontiffs down through the centuries since its foundation. Leo XIII

said: "My plan of social reform is the Third Order of St. Francis." Benedict XV called the Third Order "the greatest boon to human society." It is not to be wondered at that they have enriched the order with such indulgences that one marvels at the generosity of Mother Church.

With the same appreciation of its power for good, they have striven to spread the order everywhere. "It is desirable, therefore," says Pope Benedict XV, "that every town and village and hamlet should have many members of the order — not indeed slack members, content with the mere name of Tertiaries, but active and eager for their own and their neighbor's salvation."

We have indeed the Third Order in the city of Winnipeg, but the membership is relatively small and not at all what it should be. It is our duty, I believe, to make the order known to the faithful, and by all means in our power try to induce them to join.

Following the receipt of this letter, some officers of the Third Order in Winnipeg will call upon you and lay before you their plan for increasing the membership. I ask you to give them a kindly reception and to conform as far as possible with their desires.

If you wish to become a member yourself, that is your privilege, and it will be a great incentive for your good people to join. Many years ago I became a member at the Portiuncula, the church on the plains below the town of Assisi, where the Third Order was founded. Everything about Assisi is redolent with the fame of St. Francis and his Christlike life.

Not so long ago a book was published giving the names of more than 100 members of the Third Order who were beatified or canon-

ized by holy Mother Church. Strange to say, one third of the number were Japanese, martyrs mostly, who loved their Faith so much that they gave their lives for it. Here is an example which we can lay with profit before our people and hope for the most beneficial results.

(Continuing p. 174 col. 2.)

and do much to dispose you for death, nor can you get perfectly well unless you fight vigorously against them. What use is it to have done much good if having done it you go back to your former sordid ways, lay aside your fervor, and become involved in the failings of others?

How much grace you could store up with God, and what honor among your neighbors, if you always kept recollected within yourself and did not allow yourself to be distracted over the affairs of others, which have nothing to do with your progress?

Take hold therefore with great courage. This is your task, this your charge — to keep yourself well in hand.

Let us say that you have till now lived well. Poor fool, how long will that good life last if ever you decline from the good start? You cannot live without imperfections no matter how well you try, in this life; how much less will you avoid imperfections, and indeed the more grievous sins, if ever you relinquish the path of perfection.

Angels the most brilliant, created in sanctity and perfection, fell from Heaven into the depths of Hell. How then can you so stupidly presume, since you could not stand up for one moment against your enemies if the hand of God did not support you?

So, walk in humility, fight on,

keep it up faithfully. Never mind other things that do not concern you. Just keep yourself in mind day and night, within and without. You can be sure of the faults you see in your heart; you cannot know what goes on in the conscience of others. And though you may see their foibles at the moment, you cannot now see what they are one day to be like before God.

So, let all those vain things pass, so long as you save your soul — the charge which of all charges is your only and supreme charge, to be kept forever in mind. Be sure that no true virtue can be won without effort and much of the grace of God. You would indeed be foolish, if having once won it, you treated it lightly.

(To be continued)

ITEMS OF INTEREST

The Catholic press is receiving the following communication over the signature of Rt. Rev. Msgr. Patrick A. O'Boyle, Executive Director of NCWC Relief: "In soliciting relief for the German people, War Relief Services — National Catholic Welfare Conference is anxious to make known to as large an audience as possible the vital needs of millions of men, women and children in Germany who are in dire need of food and clothing. News releases and appeals have been and are being published regularly in the Catholic, secular, and German language press. It is necessary that such publicity be continuous and receive wide distribution . . ."

This Catholic relief agency is now operating in 44 countries, among all needy, without regard to race, creed or color. It is working in Germany in accordance with a plan for German relief approved by President Truman. Funds are needed immediately for future shipments of desperately needed supplies.

So many of us are willing to help the German needy as well as all others if only there is assurance that the money and supplies are not diverted to commercial purposes — such outrageous things are not unheard of in our civilized day! What

is handled by the NCWC, is handled abroad as well as here by Catholic agencies wherever possible.

Address: War Relief Services NCWC, 350 Fifth Avenue, New York 1, N. Y.

Immaculate Conception Province T.O.R. (12) has purchased the old Highland Hall school in Hollidaysburg Pennsylvania and converted it into a preparatory seminary for the order. It was opened January 1, 1946.

Students for the priesthood in the order pursue their high school studies at Highland Hall. The novitiate is then spent at St. Bernardin's, Hollidaysburg, after which college studies with philosophy and theology are pursued at St. Thomas More seminary, Washington D.C.

The Third Order Regular will celebrate the fifth centenary of its service to the Church in 1947.

The latest compilation, as of February 1, shows a total of 353 priests, 130 clerics, and 124 lay brothers, in all 607 members for the province of the Sacred Heart O.F.M. (5), in 22 guardianates, 25 residences and 5 hospices, in charge of 100 parishes and 51 other institutions, besides its houses of study and other occupations.

The last compilation of membership made for the Order of Friars Minor, as of October 4, 1942 (Acta O.F.M. Jan. 1943) showed a total of 25,716 friars in 2175 houses, with 1,732,406 Tertiaries in 13,278 fraternities. Present totals will doubtless be far beneath these figures.

The total for the friars is the highest reached in modern times. •

American occupation authorities in Japan have permitted the German Franciscan Fathers (Fulda province) of the vicariat of Sapporo to continue their mission work.

Fr. Gerhard Huber, commissary provincial of the Fathers, writes of the great relief the missionaries feel at the removal of police snooping: "For years not a day passed without the most annoying interrogations, which often lasted for hours," at the hands of the Japanese secret police. Reports last July had it that all missionaries were to be arrested and the Catholic Church dissolved. The critical situation just before V-J day forestalled that measure.

The German Franciscans have been working in Hokkaido since 1907. For some time they were also the only missionaries on Sakhalin and the Kuriles. Vicar Apostolic of the Sapporo mission is Fr. Wenceslaus Kinold O.F.M. Some 3000 Catholics compose the mission, but the

present freedom of religion is encouraging Japanese to enter the Church, whereas open and secret agitation against foreign missionaries in the past few years had put an almost total stop to conversions. •

A pilgrimage of really vast proportions is scheduled for July 22 to 27, when several thousand Catholics from the New England states will journey to St. Anne de Beaupré under the personal leadership of our Archbishop Protector Richard J. Cushing of Boston, who will also preach the principal triduum at the shrine. •

European Franciscan exchanges are beginning to arrive again. The Flemish Bode (Messenger) van den H. Franciscus, a Friar Minor publication, in its March issue congratulates the Belgian Capuchins on the centenary of their restoration. Founded in 1585, suppressed in 1796, the Holland-Belgian Capuchin custody was re-established in 1845. As the Belgian province today, it numbers 525 religious, with the flourishing missions of Ubangi in the Congo. Minister General Fr. Donatus of Welle O.F.M. Cap. is a Fleming. •

The above should now read: Past Minister General Donatus of Welle.

For news has come, dated Rome April 30, that Fr. Clement Neubauer of Province 10 has been ap-

VIRTUE IS MANHOOD!

IT WAS an amazing thing to most of us to see a sweet-sweet picture of St. Aloysius pawned off by a news service recently as a representation of the new doctor of the Church St. Anthony. It was just as amazing to find gobs of editors accepting and running the counterfeit. St. Anthony ought to bite them for that! Vigorous, manly St. Anthony! And St. Aloysius too, for that matter!

One does not become a saint like either one of them without scads of character, constant bucking of hardships, constant bucking up of determination and holding of the line. And saints' pictures should show up that manhood, even when they are women. Sainthood is one pursuit in which women too may and must act like men inasmuch as men, truly or falsely, are credited with the trait of tenacity of right purpose — *virtus, virtue, means manhood!*

Anyway, it is about time people recognized a picture of St. Anthony when they see it. •

ointed Minister General of the Capuchins by Pope Pius XII.

Thus the three branches of the First Order now have Americans as ministers general.

Among "war criminals" held by the Russian controlled Hungarian government is Bishop Fr. Stephen John Zadravecz O.F.M., a redoubtable opponent of Bolshevism from the days of Bela Kun and the first World War. For the time being he is held a prisoner in a room with thirty other prisoners.

The friar bishop was born June 24, 1884, and will therefore be 62 years old this year — if he is permitted to live so long. He was consecrated a bishop March 23, 1920, holding the position of military ordinary.

More and more it becomes clear what our anxiety to win the war has led us to support!

How many saints and blessed are there in the Franciscan order?

Revue Franciscaine (Montreal) for April enumerates, by name and date, from all branches of the order, 113 saints, of whom 55 belong to the First Order, 5 to the Poor Clares, and 53 to the Third Order; and 235 blessed, of whom 121 belong to the First Order, 22 to the Poor Clares,

and 92 to the Third Order; to which should be added the five Cordists St. Dominic, St. Francis de Sales, St. Joseph Calasanz, St. Benedict Joseph Labre, and St. Bernadette Soubirous.

But this list is by no means complete. Thus, the 26 Boxer martyrs of China are not included (eight Friars Minor, seven Franciscan Missionaries of Mary, and eleven Tertiaries), who died in 1900 and were beatified in 1942.

La Revue adds that of 551 causes now pending in Rome 180 belong to one of the three orders of St. Francis. Since 1900 there have been 63 (at least 89) beatifications and canonizations from the three orders.

A list in Acta O.F.M. for December 1941, compiled before the beatification of the Chinese martyrs, and comprising only Friars Minor simply so called after the division of 1517, shows 48 saints of the First Order, 4 of the Poor Clares, one Tertiary regular, and 36 Tertiaries secular, in all 89 saints; besides 104 blessed of the First Order, 21 of the Poor Clares, 4 Tertiaries regular, and 46 Tertiaries secular, in all 175 blessed.

Les Missions Franciscaines (Quebec) in its April number pleads against the deportation of Japanese

PARENT—PRIEST

SPEAKING over the British Broadcasting Company's network, Fr. Agnellus Andrew O.F.M. of the English province descended on the words of a celebrated churchman at a recent conference: "If you ask me what is the Church's greatest need today, I should say it is to bring the laity more into the essential life of the Church, to enable them to share in its work, and to lead them to understand that they too must bring Christ to the people of the world."

Conditions have arisen, in more than one country in the past score or two of years, in which the laity have had to bring to their own families practically the only religion their families could get. No land under the sun today is sure of having a continued sufficiency, much less abundance, of priests. But the parent's duty of priest to his family and a neighbor's duty of keeper of the soul of his neighbor — these charges go on forever.

It is a question of being equipped with the will to the charge and the competence for the charge. The Third Order seeks to give both.

Canadians, which it calls a veritable repetition of the deportation of the Acadians. An order in council of December 15, 1945, made 10,000 such residents subject to deportation, just, as our contemporary intimates, to satisfy certain moneyed men who do not care to see these Japanese return to their pre-war homes on the coast — the western coast is in question.

Both Protestant and Catholic agencies have protested against the measure. Interested in the case are particularly also the Friars Minor and the Franciscan Friars and Sisters of the Atonement ("Adunation," not "Expiation," as our contemporary styles them), who have worked for years with encouraging results among these Japanese immigrants and their descendants.

Was St. Catharine of Genoa a Tertiarian of St. Francis?

An article in Frate Francesco 14 (1941) p. 189 cites the avowal of Gabriel of Pantasina that St. Catharine's husband joined the Third Order of St. Francis in 1488 at the del Monte friary of the Observants. St. Catharine's own connection with the Franciscans makes it more than probable that she joined the order, though no date can be ascertained. The Friars were her spiritual directors. She was well acquainted with Bl. Angelo of Chivasso, who helped found the hospital of which she was the director. Bl. Bernardin of Feltre put a number of souls under her direction. In her writings she

follows St. Bonaventure, especially in the doctrine on Purgatory. There are still extant two penitential habits of hers such as were used by the Franciscans of the time.

Her remains are in the Capuchin church of Genoa.

Most Rev. John Castellani O.F.M., onetime archbishop of Rhodes and later nuncio in Ethiopia, has been appointed nuncio to Guatemala and El Salvador. His predecessor in this nunciature, Archbishop Beltrami, is now nuncio in Colombia.

Final approbation has been granted the Franciscan Sisters of Atonement (8) by the Holy Father.

The congregation was founded as an Episcopalian sisterhood, by Mother Lurana Mary White in 1898. On October 30, 1909, the congregation joined the Catholic Church, along with a community of men founded by the late Fr. Paul James Francis Wattson. Mother Lurana died in 1935 and was succeeded by the present Mother General Monica Francis.

The community now numbers 214 professed members. In addition to the motherhouse at Graymoor N. Y., they are established in New York City, in the dioceses of Albany and Ogdensburg, in New Jersey, Pennsylvania, District of Columbia, Texas, California, and western Canada, as also in Ireland and Italy. Mission and settlement work and relief of the poor generally is their specialty.

LOCAL ORGANS

IS THE multiplication of local and particularized organs a good thing or a bad thing?

Whatever good may be said of it, this is bad about it, that what reading time people have or take, they naturally incline to spend first on the more personal and local. Their name in print, and their local set and setting — in nine cases out of ten that comes first in interest value.

Result? The worthwhile, the press that could be built up to become influential, gets less and less attention, is sacrificed more and more to the trivial and picayune.

And always there is so much more added to the high cost of living.

CALENDAR OF PLENARY INDULGENCES

JUNE

1. St. Angela Merici V. 3 Or. (Fran.)
— Bl. Felix of Nicosia C. 1 Or. (Conv. and Cap.)
2. Bl. Felix of Nicosia (Fran.)
9. Pentecost. — G.A.
13. St. Anthony of Padua C.D. 1 Or.
16. Trinity. — G.A. — P.I.*
17. St. Theophilus of Corte (Conv.)
19. Bl. Micheline Wd. 3 Or. (Cap.)
20. Corpus Christi. — G.A. — P.I. — Bl. Micheline (Conv. and Cap.)
24. St. John Baptist*
28. Sacred Heart. — G.A. — P.I.
29. Sts. Peter and Paul. G.A. — P.I.*

GENERALLY

On the day of reception and the day of profession.

On the day of the monthly meeting.

On two days of the month at choice.*

On each Tuesday (St. Anthony). Visit to the exposed Blessed Sacrament.

On the first Friday of any month.

On the first unimpeded Saturday of any month, for attendance at the votive Mass of the Immaculate Conception according to the rubrics.*

On each of twelve successive first Saturdays of the month. Prayers in honor of

the Immaculate Conception. The first Sundays may be observed instead.

On the seventeenth of any month. Visit to the Blessed Sacrament exposed and devotions to St. Paschal.

On each of any six Sundays of the year, with prayers in honor of St. Louis the Bishop, with a special plenary indulgence if the Sundays are observed successively.

On the titular feast of a Franciscan church.

*Signifies an indulgence that can be gained only by members whereas the other indulgences can be gained by all who visit a church of the order.

General conditions besides particular conditions specified: Confession, communion, visit to a church of the order, Our Father, Hail Mary and Glory for the intentions of the Holy Father.

Form of the General Absolution or Indulgenced Blessing as given in the confessional: Austoritate a Summis Pontificibus mihi concessa plenariam omnium peccatorum tuorum indulgentiam tibi impetratio. In nomine Patris et Filii et Spiritus Sancti. Amen.

Any priest having the faculties of the diocese can give the Indulgenced Blessing in this form in the confessional.

OBITUARY

Your prayers are requested for the repose of the souls of the following departed members of the three Orders of St. Francis:

Fr. Augustin Schwarz O.F.M. (5)

Mother M. Gertrude P.C.C.

Sr. Conrada Albers (60), Sr. M. Ludgeria Foken (23), Sr. M. Vincent Jaeger (7), Sr. M. Modesta Thill (19), Sr. M. Pascalina Schmitt (19)

Sr. M. Lucy Eich (7), Sr. M. Eustella (19), Sr. M. Eleonora Griessen (19), Sr. M. Euphrosina Kutz (19), Sr. M. Philomena Peters (17)

Appleton: Minnie Merkel

Brooklyn: Mary Burns, Elizabeth Tatum

Chicago: Ella Burns, Catherine Byrne, Sarah Kelly, Margaret O'Neill, Mary Powers, William Fallon, Samuel Fletcher, Elizabeth Ursey, Harriet Johnson, Helen Bourke, Madeline Lorenz, Alice Martin, Hanna Gentleman, Ada James, Alice

Mulhall, Catherine Murphy

Cincinnati: Catherine Korn, Nettie Kuhl, Diana Gay, June Stoneking, Fred Linesch, Edward Sauer

Detroit: Adeline Paternoster, Louise Cleaver, Catherine McCafferty, Richard Hill, Hubert J. Brady, Paul Ste. Marie.

Joliet: Josephine Kiep, Bridget Kelly

Louisville: Bertha Pfeiffer

Milwaukee: Mary Thinnes

New York: Thomas O'Hare, Katherine Kane, Lillian Tucker, Edward Lynch

St. Louis: Elizabeth Humphrey, Anna McCormack, Elizabeth Christian.

Spokane: Alice Jeffers, William Carroll, Rose Waldron, Sabina Johnson

Washington D.C.: Lucy Parent

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